

*Chestnut*

## THE ORDER

*Cambridge*

*The*

OBSERVED AT THE OPENING OF THE  
COUNTESS OF HUNTINGDON'S COLLEGE,

AT CHESHUNT, HERTFORDSHIRE,

ON FRIDAY THE 24th OF AUGUST, 1792;

WITH

THE ADMONITORY ADDRESS, OR CHARGE,

DELIVERED TO

THE STUDENTS, PRESIDENT, AND TRUSTEES

OF THE SAME,

BY THE REV. ANTHONY CROLE,

MINISTER OF PINNER'S-HALL MEETING;

AND THE

SERMON PREACHED ON THE OCCASION,

BY THE REV. JOHN EYRE,

MINISTER OF HOMERTON CHAPEL, HACKNEY.

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Embellished with a neat Engraving of the College.

PUBLISHED AT THE REQUEST OF SEVERAL PERSONS PRESENT.

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*He that hath the key of David—openeth, and no man shutteth.*  
Rev. iii. 7.

*I will also take of them for Priests, and for Levites, saith the*  
LORD. Ifai. lxvi. 21.

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L O N D O N:

PRINTED BY EDW. HODSON, FOR THE TRUSTEES;  
AND SOLD, FOR THE BENEFIT OF THE COLLEGE, AT SPA-FIELDS  
CHAPEL, AND AT ALL THE COUNTESS OF HUNTINGDON'S CHAPELS  
IN TOWN AND COUNTRY.—PRICE ONE SHILLING.

*Entered at Stationer's Hall.—1792.*





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## INTRODUCTION.

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**EVERY** person who believes the Immortality of the Soul, and its future state of never ending happiness or misery, must acknowledge, that those are the greatest friends and benefactors to mankind, who most essentially subserve their everlasting interests. And that, therefore, among the various benevolent institutions, with which this country, to its honor, abounds; such ought to be held in the highest estimation, as have the most direct tendency, under God, to promote the eternal salvation of ruined sinners. Animated by a laudable and exemplary zeal, to effect this most desirable end, that eminent servant of God, the late illustrious and truly honourable Countess of Huntingdon, in the year one thousand seven hundred and

‘sixty-eight, opened a college at *Trevecka*, near Talgarth, South Wales, for the maintenance and education of serious and godly young men, such as she had reason to believe were the subjects of a divine call and commission to preach the Gospel of Christ; well knowing, that, as of old, so now, the Gospel is, “The power of God unto salvation,” the great instrument whereby sinners are “Called out of darkness into marvellous light, and translated into the kingdom of God’s dear Son.”

This Seminary was supported at the sole expence of the Countess, till it pleased God to take her home to Himself, which was the seventeenth of June, one thousand seven hundred and ninety-one, at her house in Spa-Fields, in the eighty-fourth year of her age. And had her ability been equal to her earnest desire for its continuance, she would have endowed it, and thereby provided for its perpetuity.

But whatever is of God shall stand.—  
When He removes one instrument, He can

raise up others to carry on his gracious designs; and there is reason to believe He is now answering the fervent and importunate prayers of his deceased servant; for the continuance and future prosperity of her College. About four years before her demise, a few friends to the Gospel, reflecting on the great utility of the Institution, the many faithful and eminent servants of Christ it had produced, and the probable want of a fund to carry it on when deprived of the support of its noble Foundress, formed the design of continuing and perpetuating the same by subscription. Their intention being communicated to the Countess, she most cordially approved thereof: rules and articles were drawn up, and signed by her Ladyship and the friends who united in the design. Seven Trustees were chosen, on whom the future care of the College, after her Ladyship's decease, was to devolve, with power to choose successors. A subscription was begun, which was to accumulate, and did accumulate during her Ladyship's life; and although at her removal, it was but



“a day of small things,” the fund, amounting only to five hundred and eighty-five pounds, three per cent. consolidated annuities, and the subscriptions not to seventy pounds per annum, yet the trustees and little society of subscribers, determined to persevere, hoping the Lord, whose cause they were embarked in, would crown their endeavours with his blessing.

The house at *Travecka* having been only held on lease which had expired, the first care of the trustees was to provide a suitable place for the College; and the vicinity of London being in many respects preferred to a more distant situation, their enquiries were confined to the neighbourhood of the metropolis. By the good providence of God they were directed to *Ceshunt*, and finding a convenient freehold house there, well adapted to their purpose, with large garden, and a piece of land of near seven acres, they made an advantageous purchase of the same for nine hundred and fifty pounds.

The next concern, and the most important, was to procure a gentleman of distinguished piety and learning, to superintend and direct the studies of such young men as should be received into this House of Instruction, as there was no settled tutor at the College in Wales, but only a temporary one, since the Countess's decease, and a short time before. In this respect also, the trustees desire gratefully to acknowledge the goodness of God in sending them a clergyman, a man of grace, and eminently qualified for the office he fills; a gentleman, whom, they trust, will do honor to the Institution, and be a blessing to the students put under his care, and to the neighbourhood where he resides.

The house at *Trevecka* was given up at Lady-day, 1792; the furniture of which, with the library and communion-plate, having been bequeathed by the Countess of Huntingdon for the use of the College, were removed to *Cheshunt*, where the Rev. Mr. Nichollson,

Nicholson, the President, arrived the thirteenth of July, and the two first students, William Jones, and William Kemp, were admitted the first of August; five others followed shortly after; but the public opening of the College was deferred till the twenty-fourth of that month, being the day on which the first College was opened, and moreover the birth-day of its noble Founders.

This Institution being now supported by voluntary subscriptions, and the grand object it aims at, being to extend and disseminate divine truth as far and as wide as possible, there can be no doubt but that it will be patronized and encouraged by sincere christians of all denominations, whose hearts are warmed with a lively zeal for the enlargement of the Redeemer's kingdom, and the salvation of perishing sinners. The kind and liberal assistance of such, either by donation or annual subscription, will be thankfully received by the

TRUSTEES.



TRUSTEES.

James Oldham Oldham, Esq. No. 142, Holborn,  
*Treasurer.*

Mr. William Hodson, No. 39, Lothbury, *Deputy  
Treasurer.*

Mr. Mathias Dupont, No. 5, Aldersgate-Street.

Mr. Thomas Weatherill, No. 6, Cold-bath-  
Square.

Mr. William Langston, No. 2, Highbury-place;  
Islington.

Mr. Henry Batley, No. 9, Winchester-place,  
Pentonville.

Mr. William Astle, No. 23, Portpool-Lane, Gray's  
Inn-Lane. And

John Lloyd, Esq.

OR BY

The Rev. Isaac Nicholson, *President*, at the Col-  
lege.

Mr. George Best, No. 13, near Spa-Field Chapel,  
*Secretary.*

Mr. William Parke, No. 109, Gray's-Inn-Lane,  
*Collector.*

Persons desirous of contributing to the  
support of this truly valuable Institution, by  
any legacy in their last will, are requested to  
make use of the following form, viz :

*I give*

I give and bequeath to James Oldham Oldham, Esq. in Holborn, or the Treasurer for the time being, of a Society for supporting and perpetuating the Countess of Huntingdon's College, formerly in Wales, but now removed to Cheshunt, in Hertfordshire, the Sum of £1000 to be paid by my Executor, out of my personal Estate, in 12 Months after my decease, in trust, to apply the same to the Support of the said College, and his Receipt shall be a sufficient discharge.

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THE ORDER

OBSERVED AT THE

OPENING OF THE COLLEGE,  
AT CHESHUNT,

The 24th of August, 1792.

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THE great parlour of the College, an elegant room twenty-nine feet long, and nineteen feet wide, now used as a Chapel, having been previously furnished with seats for about one hundred and fifty persons; the *Right Honourable Lady Ann Agnes Erskine*, Executrix and most intimate friend of the late *Countess of Huntingdon*, (the original Foundress of the Institution) was seated as her Representative, at the upper end of the room; from whence in a line extending to the lower end, sat the *Treasurer*, *Deputy Treasurer*, the rest of the *Trustees*, (all of whom were present except *Mr. Lloyd*,) the *President*



in his gown and cassock, and the following seven *Students* in proper Student's Gowns, namely,

JOHN BICKERDIKE,  
ROBERT BRADLEY,  
JOHN DAVIES,  
WILLIAM JONES,  
WILLIAM KEMP,  
WILLIAM ROBERTSON,  
THOMAS BEVAN WINTER.

The *Ministers* were seated in a row at the upper end of the room; and the pulpit was removed to the third window, the sashes of which were taken out for the convenience of seeing and hearing from the court yard, where seats were erected, and where there was a much larger congregation than within the room, which was principally filled with ladies.

Exactly at eleven o'clock the Service began by singing the four first verses of the 245th Hymn in the *Countess of Huntingdon's Collection*, page 373, to the old 100th Psalm tune.

JESUS

JESUS, where'er thy people meet;  
 There they behold thy Mercy-seat;  
 Where'er they seek Thee Thou art found,  
 And ev'ry place is hallow'd ground.

For Thou, within no walls confin'd,  
 Inhabitest the humble mind:  
 Such ever bring Thee, when they come,  
 And going, take Thee to their home.

Dear Shepherd of thy chosen few!  
 Thy former mercies here renew;  
 Here, to our waiting hearts proclaim  
 The sweetness of thy saving name.

Here may we prove the pow'r of pray'r,  
 To strengthen faith, and sweeten care;  
 To teach our faint desires to rise,  
 And bring all heav'n before our eyes.

The Rev. *William Francis Platt*, Minister of Holywell-Mount Chapel, then stepped into the pulpit, and in a sweet, lively, fervent and energetic prayer, solemnly dedicated the House, the Institution, and all concerned therein, to the guidance, protection, and blessing of God, whose cause, whose honor and glory, was the perpetual aim and design of the noble Foundress of the College; and is the grand object the present Trus-

tees, chosen by her Ladyship, desire ever to have in view.

After the Prayer of Dedication, two of the Students, *Kemp* and *Winter*, went to the middle window, where a table was placed for the purpose, and read verse by verse alternately,

*O come let us sing unto the Lord, &c.*  
and the Psalms selected for the occasion, viz.

*Psalms 19, 68, 132 and 133.*

Another Student, *William Jones*, then read the first Lesson, *Isaiah 55.*

*Kemp* and *Winter* read, *We praise thee O God, we acknowledge, &c.*

*Jones* read the second Lesson, *Eph. iv.* to the end of verse 16.

*Kemp* and *Winter* read, *O be joyful in the Lord all ye Lands, &c.*

This being ended, the first and third verses of the 112th Hymn were sung:

PEACE be to this congregation,

Peace to ev'ry soul therein,

Peace, the foretaste of salvation,

Peace, the fruit of cancell'd sin!

Peace that speaks its heav'nly giver,

Peace to sensual minds unknown,

Peace divine, that lasts for ever,

Here erect its glorious throne.

Prince



Prince of Peace, if thou art near us,  
 Fix in all our hearts thy home;  
 By thy swift appearing cheer us,  
 Quickly let thy kingdom come:  
 Answer all our expectation,  
 Give our raptur'd souls to prove  
 Glorious, uttermost salvation,  
 Heav'nly everlasting love.

The Rev. Mr. Crole then went into the pulpit, and delivered, with much animation, the following admonitory *Address* or *Charge*, to the *Students, President and Trustees*.

AN

AN ADMONITORY  
ADDRESS, OR CHARGE,  
DELIVERED TO THE  
STUDENTS, PRESIDENT, *and* TRUSTEES,  
OF THE  
Countess of Huntingdon's College,  
AT CHESHUNT IN HERTFORDSHIRE,  
AT THE OPENING OF THE SAME,  
On FRIDAY the 24th of August, 1792,  
BY THE REV. ANT. CROLE,  
Minister of Pinner's-Hall Meeting, Broad-street, London.

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WERE it not for a single circumstance, I should have reckoned this auspicious day, one of the happiest days of my life; the circumstance to which I refer, can be no other, than the part assigned to myself in the important duties of it. Sensible of the honour conferred by the selection which the Trustees have thought proper to make, I am the more solicitous to prevent their disgrace, and to preserve the credit of this Institution; an Institution peculiarly dear to me, and with which I still consider myself so intimately connected, that in its prosperity or declension it must be my  
part

part either to joy or sorrow. Growing infirmities of body, and a multiplicity of business, for several years past confining the residence of its late truly great and illustrious Patroness to London, the disadvantages arising from this circumstance to the College at Trevecka became evident, and an object exciting the renewed attention of that good Lady herself, and of many worthy Christians much attached both to her, to the cause of Christ, and to her useful connection.

Both the transfer and revival of this Seminary upon the present eligible and respectable plan, settled by her Ladyship some time before her decease, so completely accord with my own sentiments, and so fully answer my most sanguine expectations, that I cannot help congratulating this Congregation, these Students, and the Church of Christ in general, upon this joyful occasion. When I reflect upon the many happy days spent under the hospitable roof of our late noble Patroness, the endearing scenes of christian affection, and divine power, which united our hearts, and blessed our souls there; can I forget? Can I ever forget the distinguishing mercies of the Lord our God, who rendered our situation a very paradise upon earth? And I am persuaded that such of you as are able to realize the ideas of past friendship, and to associate the feelings of gratitude and  
 hope,



hope, will forgive me, if upon this memorable day my gladness of heart and joy of soul are rather the more abundant. With a measure of the spirit of good old Simeon, I am ready to adopt his language and say, *Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,* and the abundant goodness of thy hand in the revival of *this Seminary*. May we not hope, that this Institution will progressively go on to improve in all useful learning, untill it shall become the joy of all connected with it?

The part assigned me in the work before us, is to deliver an admonitory charge to the Students, to the President, and to the Trustees of the College; taking an opportunity in some part of this discourse to require their assent to those fifteen fundamental Articles of the Christian Faith, drawn up and agreed upon as the foundation of this Institution. The more effectually to discharge my office, and the more fully to recommend the sufficiency of the Scriptures, you will give me leave to invite your attention to that passage which you will find in Mark xvi. 15. *Go ye into all the world, and preach the Gospel to every creature.*

I need not inform you whose authoritative words these are, or that they involve the greatest blessings bestowed upon the children of men. These words have already and for many years  
alarmed

alarmed and enraged the powers of darkness; they have animated with an opposite and fervent zeal the Apostles, Martyrs, and Ministers of our Lord Jesus Christ for upwards of seventeen hundred years; and they have moreover gladdened the hearts of many thousands, yea, of all true believers ever since their original proclamation. Delightful theme! and most worthy of all acceptance. What I mean to offer to *your* consideration upon the present occasion, my worthy *young friends*, will fall under one or other of the following particulars—1. The *Gospel itself* which you are called to preach. 2. The *manner* in which this requires to be done. And 3. An eligible or necessary *preparation* for this important work.

1. The *Gospel itself*, although of the greatest importance to mankind, lies in a very small compass; three or four observations will sufficiently exhibit to your mind every essential part of it. That Gospel which you are called to preach, is a system of *divine light*, revealed to us in the *person*, the mediatorial character and work of our LORD JESUS CHRIST. 2 Cor. iv. 5, 6. *For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus sake. For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the know-*  
c
ledge



ledge of the glory of God in the face of Jesus Christ. This is incontrovertibly both the light of the Gospel and the great ~~mystery~~ of godliness, God manifest in the flesh. This revelation of the eternal councils of God, Father, Son, and Spirit, is intended to exhibit to us Jesus Christ as the only foundation of our faith, happiness, and obedience; therefore the light of the Gospel essentially differs from every system of human, or philosophical wisdom, although derived from the most rational and enlarged improvement of intellectual powers. So also the light of the Gospel is of a far more excellent kind than that which is reflected from the works of creation, and the administration of Providence; the Heathens were possessed of both these in an eminent degree, yet in the scale of religious knowledge they arose no higher than mere conjecture; by all their wisdom they knew not God, professing themselves to be wise, they became fools. And the Apostle, Eph. ii. 12, says "that they were aliens from the common-wealth of Israel, and strangers from the covenant of promise, having no hope, and ~~αθεοι εν τω κοσμω~~ Atheists in the world. The light of Creation, and Providence is reflected upon us from creatures which are finite and circumscribed in their powers; but the light of the Gospel shines in the infinite and incomprehensible excellencies

2

of



of the person and grace of Jesus Christ, who is the image of the invisible God, and who could say, he who hath seen me, hath seen the Father: hold up another, or an inferior object of faith, happiness, or obedience, and you degenerate into palpable infidelity, into the perverters of truth, and the disciples of a pithless philosophy.

Again, the Gospel displays the favour and mercy of God towards sinners of mankind, offering them grace and eternal life through the righteousness of Jesus Christ, received by faith. Rom. iii. 25, 26. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* There is something very peculiar and striking in these words: That the justification of a sinner before God should be intended as a manifestation of the strict justice and eternal rectitude of the divine nature, is an article of faith entirely unintelligible, upon any other principle than that of righteousness imputed, through believing. Dr. Doddridge in a note upon the place observes—*“By just Mr. Taylor would understand merciful, and Mr. Locke, faithful to his promises; but either of these makes but a very cold sense.*

“ It is no way wonderful that God should be  
 “ *merciful or faithful to his promises* though the  
 “ *justifier of believing sinners*; but that he should  
 “ be *just* in such an act might have seemed incre-  
 “ dible, had we not received such an account of  
 “ the *propitiation and atonement*.” Acceptance  
 with God, through the righteousness of Jesus  
 Christ is a grand peculiarity of the Gospel, and  
 like the texture of a piece of rich brocade it in-  
 terweaves itself into every part of Christian pri-  
 vilege and duty: our consciences, our hopes, our  
 holiness, and our comforts are all intimately and  
 inseparably connected with this; yea, the Church  
 itself (in the opinion of Luther) stands or falls  
 with this; eject this out of your ministry, and  
 you can only expect to insult the consciences,  
 or mock the fears of all those who are truly con-  
 vinced of sin; apply this, and you will minister  
 the balm of Gilead, prove a skilful physician,  
 effectually recovering *the health of the daughter of*  
*Zion’s people.*

Further, the Gospel is not only a display of  
 the favour and mercy of God towards mankind,  
 offering them grace and eternal life, but it is an  
 instrument of the *divine power*, converting and  
 building up the souls of believers in the faith and  
 purity of Jesus Christ; preparing them for that  
 life which is promised them with him in his king-  
 dom.



dom. Rom. xvi. 17. *For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith, that is, the faith of a justified sinner will produce a life of purity and holiness from Gospel principles.* Dr. Owen upon this part of our subject, has three convincing observations. "This whole matter of sanctification and holiness is peculiarly joined with, and limited unto the *Doctrine, Truth, and Grace* of the Gospel. It is the design of corrupted reason to debase all the glorious mysteries of the Gospel, and all the concernments of them. There is nothing in the whole mystery of godliness, from the highest crown of it, which is the *person of Christ, God manifested in the flesh*, unto the lowest and nearest effect of his grace, but it labours to deprave, dishonour, and debase." *Disc. concerning the H. Spirit*, Book iv. page 325.

Mere natural religion, legal duties, and self-righteous virtues may exist without the knowledge of the Gospel: but not one jot or grain of true holiness, without the true faith of Jesus Christ, in whom believers are grafted as branches in the living vine, that they may bring forth fruit unto



unto God. In fine, the Gospel reveals, and promises a rich supply of all good things in Christ Jesus, for our comfort, support, and strength, through this present life, together with an eternal rest with him in his kingdom above. Jer. xxxi. *For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all.* Gracious promise! what fulness, what inexhaustible treasures of grace are given us in Christ Jesus. These, my dear young brethren, are the source from whence you must derive all your spiritual supplies; and you will differ exceedingly from the rest of your fellow workers, if you do not find the constant necessity of returning daily to the fullness of Jesus Christ. We can neither *think*, nor *preach*, nor *act aright for God*, without special and effectual communications of divine assistance: but as my intention is not to enlarge, but to submit a few first principles to your consideration, I must leave your own recollection to supply my lack of service, and proceed to the second part of our subject, viz. The manner in which this duty is to be discharged. And allow

low me to observe to you, that the command laid upon you in the text is to *preach* the Gospel: common sense will distinguish the difference between *reading* and *preaching*. If reading and preaching are convertible terms, the Apostle spake strange language in the following strictures; praying, that God would open unto us a door of utterance to *speak* the mystery of Christ \*. Grant unto thy servants that with all boldness they may *speak* thy word †. And they *spake* the word of God ‡: only substitute the word *to read* for the word *to speak* in the passages referred to, and the absurdity of reading instead of preaching will appear at once §. This manner of handling the word of God (in preaching) has many advantages over the insipid manner of reading, so much practiced by some in this country; and I believe the only country where reading is substituted for preaching. The majesty of a congregation will have a happy effect upon your thoughts, as well as upon the seriousness of your spirit; intercurring circumstances of divine providence may be caught as it were upon the wing, and improved with good effect; besides, the free exercise of ministerial gifts has a very sensible effect on the

\* Col. iv. 3. † Acts iv. 29, 31. ‡ 1 Thes. ii. 1.

§ Vide a late pamphlet entitled, "Reading no Preaching."



minds of the people, and greatly tends to expand your own, as well as to promote a readiness in elocution: moreover, it is notoriously obvious that such a ministry is more animated, more profitable, and more accordant with the example of all scriptural and primitive preachers.—Your ministry must have *every creature* for its object; all that you can find on this side of Heaven, or unconsigned to the bottomless pit, let them hear the joyful sound; sinners of every stamp, saints of every degree, birds of every wing, urge them to take shelter in him whose branches extend to the ends of the earth. The *light*, the *grace*, the *power* and the *fullness* of the Gospel they all need: it is your business to tell them so; it is theirs to believe it; and ours, all of us, to pray for success upon your labours. Precious truth! merciful employment! Go my good young men, go my dear brethren, go in the name of the Lord, and help us to spread the truth of the Gospel from pole to pole; go ye favored disciples and ministers of our Lord Jesus, into a benighted and lost world, *to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith*; and may the Lord God of his holy prophets go with you. *Partiality* in the delivery of truth, could



would only betray a dastardly or a groveling spirit, therefore great faithfulness becomes the servants of Christ. They are incompetent judges of what it was proper for God to reveal; hence they are faithfully to administer the whole truth, leaving it with their great master, both to preserve and to render it effectual. Some will take offence, others perhaps may approve, but your business is to commend the truth to *every man's conscience in the fear of God*, and yourselves to the care and keeping of the God of all grace.—A manly fortitude and great *seriousness* of spirit, are highly commendable in the ministers of Christ. Realize the divine presence; consider the importance of truth, and the worth of souls; thoughts like these will prevent sallies of impertinent wit, low jests, coarse language, and the more insufferable drolleries of a buffoon. Mr. Cowper, in his poem, the Task, page 65, speaks upon this subject with invincible energy :

Would I describe a preacher such as Paul,

\* \* \* \* \*

I would express him simple, grave, sincere;

In doctrine uncorrupt, in language plain:

And plain in manner. Decent, solemn, chaste,

And natural in gesture. Much impress'd

Himself, as conscious of his awful charge:

And anxious mainly that the flock he feeds  
May feel it too, —————

\* \* \* \* \*

\* \* \* \* \* 'Tis pitiful

To court a grin, when he should wooe a soul ;

To break a jest, when pity would inspire

Pathetic exhortation.

What ! will unthinking men sport with souls  
hearing for eternity ? Will they play off with skit-  
tish fancy their merry quips, and tempt the soul  
they ought to lead with deep repentance to the  
footstool of sovereign grace ? Avaunt ! far from  
my soul be all such vain and beggarly conceits.  
The great end of preaching is to be understood,  
and to lead the minds of men intelligibly in the  
way of truth and righteousness : if this is your  
aim you will not suffer imagination to direct,  
where prayer and meditation should have fixed  
your thoughts. One professes to be struck with  
some text of Scripture after he had entered the  
pulpit, and so chooses it for the theme of his dis-  
course ; another selects a single word, or a mere  
particle of language which conveys no distinct  
idea, and that shall be his text ; I appeal to the  
consciences of these men themselves, whether  
there is not more of vanity and self in their  
choice, than a desire to edify the church and  
honor



honor Christ. Those passages of scripture ought to strike the deepest, which have been the subject of prayer and meditation, and which have been previously selected as suited to the times and circumstances of a people. It may be replied, that an impression of this kind might have been made to direct the preacher's thoughts to the case of some person who accidentally might have dropped in. The God of providence well knew the case of all before the preacher thought of his text; and it is more likely, and more worthy of Him, to provide beforehand for every possible occurrence in the way of deliberate thought, and fervent supplication. Among the great variety of cases which will present themselves in the congregation, great wisdom and prudence are necessary in the due application of the word of truth; some entirely unconcerned as to their state before God, others under much spiritual distress, some tempted, some afflicted, and others walking in darkness, having no light. There are babes, young men, and fathers, in the church of Christ: each of them will require your attention and instruction; and do you suppose that a raw youth, a mere novice in christianity, is adequate to such a variegated and important administration of the word of life? Paul's advice to Timothy calls for your attention and obedience, *Study to shew*



*thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth* : general harangues which have no direct object, are like pointless arrows which can never affect the consciences of any.

The third and last part of my address to *you*, concerns an *eligible* or *necessary preparation* for the work of the ministry : and I do not hesitate to affirm (whatever pride or enthusiasm may alledge to the contrary) that a competent measure of human literature is highly proper in the case of all those who are called forth as public teachers ; both as it tends to secure your own character from contempt, and as it will undoubtedly render you more apt to teach. The enemies of our religion would not be a little gratified with the notion of an illiterate ministry, having nothing to fear from the crude and ill-digested arguments of a man destitute of all solid learning. *Mind and understanding* are those rational powers which chiefly distinguish men from brutes ; and the more *they* are improved by cultivation, the greater the distance between the two natures. Nature itself will teach you to distinguish the difference ; observe her productions without the cultivating hand of industry, and you will perceive a picture of a mind destitute of a good education. Intellectual improvements, whether they are considered in a  
*political,*

*political, civil, or a religious* point of view, are pregnant with many advantages. History will inform you, that Athens, a very inconsiderable spot, and connected with a very small territory in Greece, has extended its fame throughout the globe, while she bred in her schools some of those men of renown, whose wisdom and exploits have been the admiration of the whole world. It is said of the polished Romans, that they obtained a double victory over their enemies ; one by the sword, and another by the politeness of their manners, and both by the advantages derived from science. Egypt and Africa, once productive both of great and learned men, now through the neglect of literature are sunk into *ignorance, barbarism, and slavery*; and the man who would dissuade you from the pursuit of useful learning, attempts to lead you back to the tents of bondage, misery, and vice. Says the excellent Rollin, *Belles Lettres*, vol. 1, page 4, “ We daily observe, that in  
 “ proportion as the sciences make their progress  
 “ in countries, they transform the inhabitants into  
 “ new creatures ; and by inspiring them with gentler inclinations and manners, and supplying  
 “ them with better forms of administration and  
 “ more humane laws, they raise them from the  
 “ obscurity wherein they languished before, and  
 “ engage them to throw off their natural  
 “ roughness.”

"roughness." Should it be replied, that knowledge puffeth up, and learning frequently makes pedants in the pulpit, and tyrants in society; possibly:—but such men would have been coxcombs without learning, and arbitrary without the advantage of superior knowledge. But did you never see Ignorance prostrate at the foot of a wooden crucifix, stupidly following the dictates of a designing priest; or belching forth its insufferable nonsense from a pulpit? and would you chuse to be ranked among those? If you do, avoid science, and profess to despise its advantages. Allow me just to mention a few of those qualifications which belong to the public teacher: He ought to possess a fund of various knowledge and useful ideas—he ought to be capable of commanding or of bringing forth these into regular action in the ministry of truth—he ought to be capable also of cloathing his thoughts with expressions, convincing and instructive—and above all, he ought to be capable of an energetic, a pointed, and an irresistible application of the truth to every man's conscience in the sight of God. But how, and by what means are all these to be acquired? I answer—*History*, *languages*, and the *mathematics*, will come in aid here. *History*, ecclesiastic and profane, will furnish your mind with a rich variety of useful information; it will



will shew you human nature in all its gradations, from rude barbarism to the highest pitch of intellectual cultivation; assist you with striking anecdotes and illustrative examples of the truth, already exhibited in all possible circumstances in life; and it will prevent that ignorant surprise upon every turn, which so frequently betrays an unfurnished understanding. *Languages* will unlock for you the chosen stores of literature, both sacred and profane, give you a more decided and luminous acquaintance with the scriptures themselves, and prevent all suspicions as to our present translation. *Mathematics*, (although not immediately connected) yet will have a profitable effect upon the mind as to its habits of thinking; will accustom you to think closely, to think justly, and to draw your conclusions with evidence and precision; and will militate against a credulous simplicity on the one hand, and an obstinate scepticism on the other. *Logic* will teach you what belongs to your subject, where, and how to place any part of it to the greatest advantage; like a skilful General, it will chuse your ground for you, and shew you where to attack the enemy with the happiest effect. *Rhetoric*, although of less consequence, in a course of academical education, will assist you with all manner of warlike stores, put cloathing upon your intellectual troops, and sharpen their

their fwords with a poignancy of expreffion. Yet after all that I have faid upon thefe different branches of education, I am far from thinking thefe the *only* or the *beft* qualifications of the Gofpel Minifter, but they are very expedient. Above all, the *grace* of God alive in your own foul, an ardent defire to promote the honour of Jefus Chrift, and a fervent love for the fouls of others, are infinitely preferable; for a man poffeffed of all the former, yet deftitute of thefe, is only as *founding brafs and a tinkling cymbal*. To all thefe you muft add inceffant and fervent prayer, a ftrict watch over your own fpirits, a due ufe of all the advantages of much reading, writing, and college exercifes. It is well obferved by Lord Chefterfield, “ that much reading makes a full man, “ much writing makes a correct man, and much “ fpeaking makes a ready man;” you will improve the hint. A facred regard to the difcipline of the houfe, the authority of the Prefident, and thofe ftudies appointed for your improvement can never be difpenfed with. For no man who has a character at ftake, who means, or is capable of doing his duty, would undertake the fuperintendance of this place, without an entire authority, both over your time and ftudies; hence early rifing, clofe application, and no abfenting from the regular bufinefs of the College at any time,

time, without leave, will most undoubtedly be expected from you. Continuing to maintain the truth of the Gospel, and the honour of your own characters and connection, our houses, our hearts, our pulpits, and our pockets will fly open for your use and encouragement: we intend to use you as Moses did his rod; whilst it continued a rod he held it in his hand, but when it became a serpent he fled from it. While you continue the instruments of divine truth and power we will hold you in our hands; but when you shall degenerate into immorality and error, and so become the representation of him who was a liar from the beginning, we will avoid you, we will endeavour to forget you, and pray to God to supply your place with better men. I do not speak this as if I suspected any one of you; I speak in faithfulness to my office. My expectations concerning you are flattering, and my prayers for you shall not be restrained. May the God of truth and grace bless you all; may you prosper in all spiritual and literary improvements; and may you, my dear young brethren, come forth adorned with every gift and grace which shall render you able and successful ministers of the New Testament. I now dismiss *your* care and attention, and turn myself to your worthy President.



Our friends will excuse the Latin in which this part was originally delivered, and take the following free translation.

*Very worthy and Reverend Sir,*

ACTUATED by an earnest desire after the salvation of men, how long have we with eager expectation waited for your coming amongst us? With much anxiety of heart, and eyes lifted up to heaven, we have continued in prayer and supplication to God, that he would be pleased to appoint you over this Academy; and now we hope that the Lord hath heard us, and sent you amongst us, a man full of the Holy Spirit and with a Divine Authority, worthy of that honour to which you are called, being a sincere lover of the truth, well versed in letters, capable of bearing fatigue, and prompt to communicate knowledge to others. We were happy when first it was told us that you were disposed to come and help us, and our joy was greatly increased when by letter you confirmed our desire of undertaking the care of this Seminary. It must be, and is confessed, that it would be a very tedious affair only to enumerate the various exercises of a Tutor. Although you are not appointed (as  
Ovid

Ovid speaks) with hands stained in blood to brandish clattering arms in the face of your enemy, yet you are appointed to an office not less difficult of performance, and which requires a correspondent fortitude and patience. The human mind is not like the earth, as fabled in the golden age, which untouched with the harrow or wounded with the ploughshare, produced all things spontaneously, or of itself; but now it belongs to the teacher of youth to instruct without intermission, to direct their minds, and to assign them such studies as are suited to their moral and religious improvement; to check their rising pride, to soften their prejudices, to stimulate their diligence, to sharpen their desires after useful knowledge, to correct vicious habits, and to accustom them to speak with neatness and propriety: this is indeed an arduous task, and we must acknowledge that great patience, and much of the divine assistance are necessary to carry you forward in such difficult employments, for which reason we are resolved through grace to assist you, both with our prayers, our counsels, and with our pecuniary supports while in this place; but what is more, and what you will esteem far more than all, God himself, that God from whose most benign fountain all benefits continually flow, he will not fail to assist you.

May this God pour forth upon you his abundant gifts both by night and by day, that the Churches of Christ planted amongst us may enjoy great benefits through your endeavours in this place, and that from this nursing mother a future offspring may arise, who shall help us to bear the name of our Lord Jesus Christ high as the stars of heaven, and to disseminate Christian knowledge among all ranks of men upon earth, until that day when the Lord shall come and take his Saints home to himself: and may you, very worthy Sir, in that great day hear the joyful invitation, *Well done good and faithful servant, enter into the joy of thy Lord.* To conclude, a word to the Trustees, and I shall have done; happy we are, very happy to know that this institution has fallen into the hands of men so firmly attached to the doctrines of grace, and to the general cause of our Lord Jesus Christ among all denominations. Long may you live to cultivate and spread this truly liberal spirit. It is with peculiar pleasure that we have beheld your faithfulness, your zeal, and diligence in the promotion of this laudable institution; and we hope that it will answer every expectation in the support of truth, the spread of the Gospel, the utter extirpation of an uncharitable bigotry on one side, and a superstitious attachment to names and parties on the other.

You



You have this encouragement to persevere; you have not fought the Lord in vain; he has sent you a man, we hope, according to his own heart, and he seems in every respect to smile upon your endeavours. As you are engaged in so valuable an employment, and invested with powers so important and essential, that the very existence of this College depends (under God) upon you, I have only one piece of advice to give; on the filling up the future trust, it will be your wisdom to look up, and to look out for such as give good proof of their sincere attachment to this institution, its plan and design, and follow the counsel of the Town Clerk of Ephesus, *do nothing rashly*. And now brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.

Amen.

At

AT the conclusion of the Charge, Mr. *Crole* read the titles, and epitomized the contents of the fifteen Doctrinal Articles, drawn up for the connection at large, and this Institution in particular: to which Articles every Trustee, President, and Student must give his hearty assent and consent, and departing therefrom is removeable, and to be removed.

Mr. *Crole* required first of the *Students*, *their* hearty assent and consent to the sound doctrines contained in those Articles (doctrines perfectly consonant with the Doctrinal Articles of the Church of England) to be expressed by *holding up the hand*.

They all *stood*, and *held up the right hand*.

He next required of the *President*, *his* hearty assent and consent to the said Articles.

He *stood*, and *held up his right hand*.

Lastly, he demanded of the *Trustees*, *their* hearty assent and consent to the said Articles.

They *stood*, and *held up the right hand*.

This was a solemn part of the service. The countenances of many seemed to express their earnest prayers that God would preserve every one steadfast in the faith. Even so,

Amen.

The

The Articles are here inserted at length for the satisfaction of the reader.

### I. *Of God.*

That there is one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible. And in unity of the Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

### II. *Of the Scriptures.*

That it pleased God, at sundry times and in divers manners, to declare his will, and that the same should be committed unto writing; which is therefore called the Holy Scriptures, which contain all things necessary to salvation. The authority whereof doth not depend upon the testimony of man, but wholly upon God, its author; and our assurance of the infallible truth thereof is from the inward work of the Holy Ghost, bearing witness, with the Word in our hearts.

### III. *Of Creation.*

It pleased God, for the manifestation of his glory, in the beginning, to create the world and  
all



all things therein; and having made man, male and female, after his own image, endued with knowledge, righteousness, and true holiness, he gave them a command not to eat of the tree of knowledge of good and evil, with a power to fulfil it, yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.

#### IV. *Of the Fall of Man from original Righteousness.*

Our first parents, being seduced by the subtlety and temptations of Satan, sinned in eating the forbidden fruit, whereby they fell from their original righteousness, and became wholly defiled in all the faculties and parts of soul and body. And being the root of all mankind, the guilt of this sin was imputed, and the same corrupted nature conveyed to all their posterity descending from them by ordinary generation.

#### V. *Of Original Sin.*

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is as far as possible gone from original righteousness, and is of his own nature

ture inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, yet without dominion; and although there is no condemnation to them that are in Christ Jesus, yet sin in them is evil, as much as in others, and as such receives divine fatherly chastisement.

#### VI. *Of Predestination and Election.*

Although the whole world is thus become guilty before God, it hath pleased him to predestinate some unto everlasting life. Predestination therefore to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which are endued with so excellent a benefit of God, are called according to God's purpose, by his Spirit working in due season; they, through grace, obey the call; they are justified freely; they are made sons of God by adoption; they bear the image of Christ;

they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.

VII. *Of Christ the Mediator.*

It pleased God in his eternal purpose to chuse and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the head and Saviour of his Church; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified. He therefore being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, yet without sin, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary; so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion or confusions: which person is very God and very man, yet one Christ, the only Mediator between God and man. This office of a Mediator and surety he did most willingly undertake: which that he might discharge, he was made under the law, and did perfectly fulfil it by an obedience unto death: by which perfect obedience and sacrifice of him-  
self



self on the cross, which he through the eternal Spirit once offered up unto God, he hath fully satisfied divine justice, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given him. To all of whom he doth, in his own time, and in his own way, certainly and effectually apply his purchased redemption; making intercession for them; and revealing unto them through the word and by his spirit, the mysteries of salvation; effectually enabling them to believe unto obedience; and governing their hearts by the same word and spirit; and overcoming all their enemies by his almighty power.

#### VIII. *Of the Holy Ghost.*

The Holy Ghost is the third person in the adorable Godhead, distinct from the Father and the Son; yet of one substance, glory, and majesty with them, very and eternal God; whose office in the Church is manifold. It is he who illuminates the understanding to discern spiritual things, and guides us into all truths; so that without his teaching, we shall never be effectually convinced of sin, nor be brought to the saving knowledge of God in Christ. And his teaching, whether it be by certain means which he ordinarily makes use of, or without means, is attended with an

evidence peculiar and proper to itself, therefore stiled the demonstration of the Spirit and of power. By which divine power he not only enlightens the understanding, but gives a new turn or bias to the will and affections, moving and acting upon our hearts, and by his secret energetic influence effecting those things, which we could never attain or accomplish by our own strength. Nor is his guidance less necessary in our lives and all our actions. Without his assistance we know not what to pray for, or how to pray aright. He confirms us in all grace; and he is the author of all holiness. It is he that assures us of our personal interest in Christ, and that sheds abroad the love of God in our hearts. He seals believers unto the day of redemption; and is himself the earnest of their future inheritance. He administers comfort to us in our temporal and spiritual distresses, by applying to our minds seasonable promises of God in Christ Jesus, which are yea and amen; and by receiving the things of Christ, and shewing them unto us. Thus he encourageth and refresheth us with a sense of the favor of God; fills us with joy unspeakable and full of glory, and is to abide with the Church for ever.

IX. *Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn to prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

X. *Of Justification.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort. And this is done by pardoning our sins, and by accounting our persons as righteous by imputing the obedience and satisfaction of Christ unto us, which is received and rested upon by faith: which faith we have not of ourselves, but it is the gift of God.

XI. *Of Sanctification, and good Works.*

They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through



through the virtue of Christ's death and resurrection, by his word and spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness; without which no man shall see the Lord. Works, which are the fruits of faith, and follow after justification, though they cannot put away our sins, nor endure the severity of God's judgment, yet are pleasing and acceptable to God in Christ, and spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

#### XII. *Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in the Lord Jesus Christ; neither do they make men meet to receive grace: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

#### XIII. *Of the Church.*

The catholic or universal church, which is invisible,

visible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all. The visible church consists of all those throughout the world that profess the true religion, together with their children. To which visible church Christ hath given the ministry and ordinances of the gospel, for the gathering and perfecting the saints in this life, to the end of the world; and doth by his own presence and spirit, according to his promise, make them effectual thereunto.

There is no other head of the church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.

#### XIV. *Of Baptism.*

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of Grace to be continued in the church until the end of the world; which is  
rightly

rightly administered by pouring or sprinkling water upon the person, in the name of the Father, Son, and Holy Ghost. This sacrament ought to be administered but once to any person: and we also hold that infants may and ought to be baptized in virtue of one or both believing parents; because the spiritual privilege of a right unto and a participation of the initial seal of the covenant, was granted by God to the infant seed of Abraham: which grant must remain firm for ever, without the Lord's own express revoking or abrogation of it; which can never be proved from Scripture that he has done.—Again, they that have the thing signified, have a right to the sign of it, but children are capable of the Grace signified in baptism, and some of them (we trust) are partakers of it, namely, such as die in their infancy: therefore they may and ought to be baptized.—For these and other reasons, we believe and maintain the lawfulness and expediency of infant baptism.

#### XV. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of the body and blood of Christ, and of  
our



our redemption thereby, called the Lord's Supper, to be observed in his church to the end of the world, for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof to true believers; their spiritual nourishment and growth in him; their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him and with each other as members of his mystical body. Inasmuch that, to such as rightly and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ, though in substance and nature they still remain bread and wine as they were before. Those therefore that are void of faith, though they do carnally and visibly eat the bread and drink the wine of this sacrament of the body and blood of Christ, yet are in no wise partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a blessing.

AFTER *Mr. Crole* had finished his Charge, the first and third verses of the forty-fifth hymn were sung:

CAPTAIN of thine enlisted host,  
Display thy glorious banner high;  
The summons send from coast to coast,  
And call a num'rous army nigh.

Bid, bid thy heralds publish loud  
The peaceful blessings of thy reign:  
And when they speak of sprinkling blood,  
The myst'ry to the heart explain.

Meanwhile the Rev. *Mr. Eyre* ascended the pulpit, and after a short prefatory Prayer, preached an excellent Sermon, of which the following is the substance; on the Necessity and Privilege of a Gospel Ministry:

Rom.

Rom. x. 13, 14, 15.

*For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?*

**B**RETHREN, we are met together on a very solemn and important occasion. Two events have rendered this day memorable,—The *birth* of the Countess of Huntingdon, who was born on the twenty-fourth of August, one thousand seven hundred and seven,—and *the opening of her College* in South Wales, on the twenty-fourth of August, one thousand seven hundred and sixty-eight, when a Sermon was preached by her Chaplain, the Rev. Geo. Whitefield, on Exod. xx. 26. *In all places where I record my name I will come unto thee, and I will bless thee.* It is a pity that the Discourse was not published. From the success, which he had himself experienced in God's service, for a series of years, no doubt his soul anticipated with delight, the innumerable blessings which a guilty world would derive from



an Institution evidently founded with no other view than to promote the interest of the Redeemer's kingdom. The prayers of thousands were offered up to God for a blessing on her Ladyship's designs: and she lived to see them answered even beyond her sanguine expectations.

From this school of the Prophets many useful Ministers have been sent out, who have been the honoured instruments not only of the conversion of multitudes in their own country, but likewise of spreading the knowledge of Christ into various dark and distant parts of the world. And though it has pleased God to remove the dear and illustrious Foundress, yet he has inclined the hearts of many to perpetuate her Institution. The lease of the College at Trevecka having expired, and the situation being too remote for the inspection of the persons on whom the trust devolved, they thought it would be more convenient if they removed it nearer the metropolis. The providence of God led them to this beautiful spot, which by the generous exertions of his people they have purchased and paid for; and we are assembled this day to dedicate it to the Lord by humble prayer, hoping that he will condescend to accept it as a tribute of gratitude, and to make it a blessing to his Church in all succeeding generations.

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The part assigned me in this solemn service, is to call your attention to the necessity, and privilege of a Gospel ministry; that you may be thankful to God for such an inestimable blessing, and zealous to extend its beneficial influence to those who are yet strangers to the joyful sound.

It was my design to have preached from the same text as Mr. Whitefield did; but as the Trustees suggested the text, which they thought was best adapted to the subject on which they designed me to preach, I have altered my intention.

I wish, for your sakes, that they had selected a person of distinguished abilities to this office. I am too conscious of my inequality to the importance of the work, to be pleased with this choice: but gratitude to the memory of my deceased and honoured friend, obliges me to sacrifice my judgment to their commands. However, I cannot dissemble the uneasiness of my feelings, when I consider that the College was first opened by one of the greatest ministers in the world, and now by one of the least. As the contrast is so great, the reflection must necessarily be painful. Assist me, my dear brethren, with your prayers, that God may vouchsafe to favor me with his presence, and that the defects of the preacher may be no hindrance to the mighty operations of divine grace.

grace. I know that the dispensations of his providence are mysterious and astonishing. He often uses the meanest instruments, that his power may be the more evidently displayed. By the sounding of ram's horns the walls of Jericho were thrown down. And a little man can do a great work, when called to it, and supported by an Almighty God. This is my encouragement: therefore, with an humble dependence on divine assistance, I shall attempt the discussion of my subject.

As my brother *Crole* has in a great measure anticipated what I had to say on the Gospel ministry, I shall be shorter in the explanation of my text than I intended. And it is well for you that my labour is lessened, as we have but a short time to go through the remaining part of the service.

The words of my text may be considered as an apology for the Apostle's conduct. He was called in an extraordinary manner, and sent to preach by a special commission. The election to life had been chiefly among the Jews; and the Word of God for many ages had been confined to their nation. But the Prophets, who foretold the sufferings of Christ, and his resurrection from the dead, predicted the calling and conversion of the Gentiles. The Apostle was appointed to this glorious work; and one should have supposed that



that every benevolent mind would have rejoiced, that God had granted to the Gentiles also repentance unto life. On the contrary, the Jews were highly offended. They wished to monopolize the mercy of God, and were so incensed with the Apostles for preaching that salvation to others which they had rejected with disdain, that they accused him of being an enemy to his country, and declared he was unfit to live upon the earth. But he assures them that he was so far from being an enemy to them, by being a friend to the Gentiles, that he could wish himself accursed \* from Christ for their sakes, provided his misery could promote their happiness. He shews them that their dislike to his conduct arose from their ignorance of the Scriptures. In them God had declared his intention to save the Gentiles as well as the Jews. *For whosoever shall call on the name of the Lord shall be saved.* But it is impossible that the end can be accomplished without the means. *For how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?*

\* Rom. ix. 3.

Since,

Since, therefore, God had determined to save sinners of other nations, and had commanded the Apostle to preach the Gospel to them for this very purpose; they could not be offended with him without manifesting the enmity of their hearts against the dispensations of Jehovah. He had scripture and reason on his side; but sinful prejudice is not to be convinced by absolute demonstration. Ignorance cannot be conquered by argument. The heart must be changed before the mind can be enlightened.

However benevolent our intentions may be this day, we must not suppose that we shall escape censure: we cannot expect that they, who disapprove God's ways, should be pleased with ours. Men pretend to justify their malice by reproaching the instruments by which the purposes of God are accomplished; but it is not against the instruments but against the purposes themselves, that their enmity is directed. The reproach of the world therefore is no disgrace to the faithful servants of God; but its applause would be a reflection both on their wisdom and integrity. A wise man would feel no pleasure, were a fool to approve his actions. And it would reflect a dishonour upon the whole work of Jehovah, if a depraved nature could love or admire it. God never yet did a thing that hea-

ven



ven did not admire; and he never yet did a thing that hell could approve. Were all the world saved, and but one left out, hell would object, and say it was unjust. And were but one saved, and all the rest destroyed, heaven would applaud the justice of God, and admire his grace extended to that individual. The carnal mind can never be reconciled to God's dispensations. Such is human depravity, that it can no more be pleased with the work of mercy, than with the execution of judgment. The Jews were displeased that *so many* were saved; and now the complaint is, that there are *too few*. We must be born again from above, before we can rejoice that God reigneth. And, when our hearts are circumcised to keep his laws, nothing will offend us. One of the ends of Christ's death was to reconcile us to God; and it is in vain to hope for heaven, while we cherish an opposition to his method of salvation. We must not estimate the wickedness of men by the profligacy of their actions, but by their dislike to God and to his ways. There is no profligacy among the damned, but there is in all their hearts a rooted enmity against God. And men can have no clearer proof that they are fitting for damnation, than by feeling a dislike to God's councils and decrees, to his dispensations of judgment or of mercy. I wish that all who are here

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present,



present, would examine themselves by this criterion. The philosopher, the pharisee, the moral man, and the virtuous, would evidently perceive, that they are as unqualified for heaven without a change of heart, as the vilest profligate. It is true that there are many things in religion, which the wisest christian cannot perfectly understand; but there is not any thing which the meanest christian can ever dislike.

It is a pleasing consideration, that many will be saved of all nations, kindreds, and people, and tongues \*. The persons saved, and the method of salvation, will be the wonder and delight of angels and men to all eternity. The number of the redeemed will have some proportion to the expence which infinite love has been at in their redemption. I am not fond of making Reason a judge in matters of religion. The conclusions which Reason draws may be false, when the premises upon which it operates are not perfectly understood. And as it is impossible for a finite being to comprehend the perfections of the infinite God; it is not to be wondered at, if the proud and assuming, who trust to such a fallible guide, be led into fatal mistakes. But in this matter we shall be in no danger, since the word

\* Rev. vii. 9.

of God assures us, that the saved are, *a multitude which no man can number*.\*

When a king has been for many years collecting the strength, and lavishing the treasures of his kingdom, to execute some favorite plan, we naturally expect that he has an end in view suitable to the importance of the means: but should it appear by the event, that he had employed those means to accomplish some trifling object, we might justly reproach him with folly; and can we contemplate the method of salvation without expecting an adequate effect? The work of creation is nothing in comparison of redemption. The heavens and the earth were made by the word of the Lord. But the salvation of sinners could not be effected by word or by power alone. The treasures of heaven were expended to save a guilty world. The maker of all things became a man—and took our nature to redeem our souls. This was a sight that angels wondered to behold. Thirty-three years of poverty and disgrace were the least parts of his sufferings. *He bare our sins in his own body on the tree, and was made a curse for us to redeem us from the curse of the law*†. These things should never be contemplated with a cold heart. Our

\* Rev. vii. 9.

† Gal. iii. 13.



expectations are languid, because we seldom realize these grand transactions. But as surely as the heavens and the earth were made, so surely was the Creator of all things *made flesh, and dwelt among us* \*. He was actually *wounded for our transgressions, and bruised for our iniquities, that by his stripes we might be healed* †. And it is not more certain that we shall die, than that Christ died that we might live for ever. When Christ hung on the cross, a discovery was made to the whole creation of the unfathomable depths of infinite love; and an exhibition was made to all intelligent beings of the infinite riches of grace and glory.

These facts would warrant a copious comment upon this promise, *He shall see of the travail of his soul and be satisfied* ‡. A heart so large will not be contented with a little. Nothing less will satisfy Him than the heathen for his inheritance, and the utmost parts of the earth for his possession. Nor will He think the value of his merits repayed, till every one of these are delivered from sin and misery, and presented spotless before His throne, with exceeding great and eternal joy. Believing souls rejoice in the prospect, and long for the period when He shall

\* John i. 14. † † Isa. liii. 5. ‡ Isa. liii. 11.



have accomplished the number of his elect, and advanced them to the full enjoyment of His everlasting kingdom.

The method of bringing sinners to partake of the blessings purchased by the Saviour's blood, should likewise be considered; and on this subject I must enlarge, as it will justify the propriety of this institution. The end and the means are inseparably connected. Though God has determined to save some sinners of all nations; yet he has likewise determined that none shall be saved who do not call on the name of the Lord Jesus. But they cannot call on Him, unless they believe on Him; and they cannot believe on Him unless they know Him; and they cannot know Him unless He send them the means of information; and hence arises the necessity of a Gospel Ministry.

The efficacy of the means depends entirely upon the divine influence. God is as able to call sinners, as he was to redeem them: and he has promised that they shall be made willing in the day of his power\*. But he has reserved to himself the choice of the instruments by which he will accomplish his designs; and he will send them to do his work both when and where he pleases. Men may rush into the ministry without his commission, but without it they cannot be successful†.

\* Psalm cx. 3.

† Matt. vii. 22.

I have no opinion of those ministers whom men can make. All the learning in the world will not enable us to win souls to Christ. We must be taught of God, and appointed by him to the work, before we shall be able to teach others.

I would not insinuate by this, that learning is unprofitable. Were I an enemy to learning, I should not have stood up to preach on the present occasion. Its advantages are so great, that I would not decry it, as many do, through idleness, or through envy. I only mean that it is not absolutely necessary to fit a person for preaching the Gospel. Many of our lay preachers, who were quite illiterate, were men of great knowledge and eminent usefulness.

*John Cennick* was sent to preach the unsearchable riches of Christ, though he understood neither languages nor sciences; but I question if a thousand Archbishops with all their learning had half his knowledge; and few ministers in the present day have been instrumental in the conversion of more sinners. He had the best qualifications in the world for the ministry—good sense, and great zeal; a knowledge of the scriptures, and of the human heart; and a willingness to sacrifice ease and interest to the glory of God, and the good of his fellow creatures.

O!



O ! may God send out more of these heavenly men ! We want more honesty, and less ostentation among the preachers. We can never expect to see much good done while so many are seeking for fine places, and polite congregations; and are more concerned about how much a year they can get, than how many souls are converted. Pride, and vanity, and idleness, have almost entombed the Methodist cause. We are so learned, and so wise, that we are ashamed to stand upon a table, or a horseblock, to call sinners to repentance. We are such fine gentlemen, that it would be a disgrace to us to act like prophets, or apostles, in seeking after those wandering sheep, for whom the Lord of Glory was not ashamed to be nailed to the cross, a spectacle and a gazing-stock to angels and to men \*. The truth is, the consciences of many are in the pockets of the wealthy part of their congregations; and they can make plausible excuses for not doing what they know would displease their profitable friends; being more influenced by the love of gold, than by the Glory of God, and the everlasting happiness of mankind. May God grant that this seminary may never produce such monsters !

We need not wonder that the religious world is overrun with so many trifling professors, when

\* M. li.

† Psal. xii.



there are so many time-serving ministers, who flatter them with the hopes of heaven, provided they be rich enough to pay them well for the consolation which they administer. *Godliness* was once thought to be great gain; but now we think *gain* to be great godliness\*. However, those ministers whom God makes, are cast in another mould; they have better wages, and derive their pleasures from nobler sources.

I heard our honoured Patroness once describe the manner in which she frequently went with Mr. Whitefield from Bristol to Kingswood, where he used to preach the Gospel to the poor colliers: The coach in which they rode was laden with people inside and out, and hundreds of gracious souls accompanied them, singing hymns through all the streets and roads as they went along. This she called the work of God; the world called it enthusiasm; but the many thousands converted from gross ignorance and barbarism, sufficiently proclaim its author. These, said she, were our golden days, when the power of God rested upon preacher and hearers.

And is it not a great honour to be a chosen vessel, to carry the treasures of God's Word among the poor and needy†? Provided we be honest, we shall not want encouragement. If

\* 1 Tim. vi. 6.

† Matt. xi. 5.

Our eye be single, our whole body will be full of light \*. I was thinking as I came along, and saw the people gathering in the precious fruits of the earth, some here and some there, that it would furnish me with a good illustration of my subject. The owners of the fields would not send the labourers where there were no fruits to be gathered. And surely, thought I, the Lord of the Harvest is too wise, and too much interested in the event to send us forth to labour in vain. We need not to be at a loss when, or where to begin. The materials for our work are to be found in all places. Wherever there are sinners we may invite them to a Saviour. The whole world is our district: for Christ hath commanded us; *Go ye therefore into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned* †.

These considerations are enough to animate all the faithful Ministers of Christ—That of all the persons our eyes can behold, we shall never see one, who does not want the blessings which we are commanded to preach—nor one so ignorant, so miserable, and so vile, that the God who sent us is unable to save. *For whosoever shall call on the name of the Lord shall be saved* ‡.

\* Matt. vi. 22. † Matt. ix. 37. Mark xvi. 15. ‡ Rom. x. 13.



It is true, sinners of themselves, are unable to believe, but Faith cometh by hearing\*. It is our duty to preach, but it is the work of the Holy Ghost to apply †.

When *Mr. Brainerd* had preached among the poor Indians for three years, and saw no good done, he was discouraged. But when God convinced him that he had no power to convert them, nor they to believe his testimony, he poured out his spirit in such a remarkable manner, that wherever he went, he found the souls of the people prepared to receive the Word, as the ground that had been ploughed, is prepared to receive the seed from the hand of the sower. They felt themselves miserable and wretched; and wanted something to make them happy; but they could not tell what. And when he explained the nature of sin, the condemnation of sinners, and the glorious method of redemption, through the blood of the Lamb, their understandings were enlightened, and they embraced with gladness the hope of eternal life, freely offered to them in the Gospel ‡.

We should remember that ministers are messengers §. They are to declare what Christ has done for sinners ||, and what the Spirit of God is

\* Rom. x. 17. † Ezek. xxxvii. 9. ‡ Rev. xxii. 17.

§ John i. 5. || Acts xiii. 32, 41.



to work in them; but they can no more change their hearts, nor sanctify their minds, than they can make an atonement to God for their souls. And in this respect all ministers, whether learned or unlearned, are upon the same level; God generally doing most by those who know that they cannot do any thing.

We may collect from the words of my text, the principal part of the message we are to deliver. We are to acquaint sinners with their miserable and lost condition; and to tell them that there is no way to escape the wrath of an offended God, but through Christ; and that every one who feels the burden of his guilt, and calls upon him for mercy, shall be delivered. On him God hath laid our help; and to him the eyes of every helpless sinner should be directed. As Moses lifted up the serpent in the Wilderness by the command of God, that every wounded Israelite who turned his dying eyes towards it might be healed; so Christ was lifted up upon the cross, that whosoever believeth on him should not perish, but have everlasting life\*.

The world may ridicule this way of salvation, and say, how is it possible, that by looking to

\* John iii. 14.

Numb. xxi. 9.

Christ by Faith, sinners can obtain all the blessings which they want in time, and to eternity? This is a mystery which they can never understand, till the Spirit of God explains it to them. I dare say when the Israelites were informed of the remedy which God had provided, there was much questioning, especially among the wise and learned, how the poison could be expelled from their veins, by looking to a brazen serpent. And being determined, like our modern philosophers, not to believe what they could not comprehend, many of them no doubt perished. But all who trusted to what God had promised, experienced it to be an infallible cure.

Unbelievers of every description are objects of divine displeasure; but, considering that we by nature are in the same condemnation, even obstinate infidels are objects of our compassion; much more the unthinking multitude, who are seduced by their artifice. *If the blind lead the blind they shall both fall into the ditch* \*. Probably many who sinned against God in the wilfulness, died by trusting to medicine, rather than to the provision of mercy; from a fatal confidence in those rational guides, who pretended to superior skill. O! my fellow-sinners, may God deliver you from such teachers!

\* Matt. xv. 14.



Many will persuade you to trust to works of righteousness, and not to venture upon the merits of Christ \*. And some will even caution you not to pray to him, lest you should be guilty of idolatry †. But search the scriptures. In them you will find, that God has given unto us eternal life; and that this life is in his Son ‡. In them you will find, that the Father judgeth no man, but hath committed all judgment unto the Son ||; that he hath given him power over all flesh, that he should give eternal life to as many as he hath given him §; that he is exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins ¶: and that whosoever shall call on his Name shall be saved. His authority is not lessened by his humiliation. He purchased as a Saviour; but he pardons as a God. They, who pray to Him for mercy, shall obtain it; and they who refuse to call upon Him, must perish everlastingly \*\*.

Thus, my dear brethren, I have endeavoured to give as copious an explanation of my text, as I conceive to be necessary on the present oc-

\* Rom. ix. 31, 33. † Matt. vi. 9, 27. ‡ John v. 39.

§ John v. 11. || John v. 22. § John xvii. 2.

¶ Acts v. 31. \*\* Luke xix. 27.



casion ; and though I have indulged myself freely, in making remarks and observations, yet I shall take the liberty of subjoining several more, by way of improvement.

It is evident, that the grand design of preaching is to bring sinners to the knowledge and enjoyment of Christ, that they may be pardoned, justified, sanctified, and glorified. Christ is the foundation on which they are to trust \* ; the refuge to which they are to fly † ; and the giver of every blessing which they are to receive ‡. Consequently, those sermons which have not a tendency to enlarge their views of the person, the offices, and the work of Christ, will neither make them holier nor happier. And yet there are many who call themselves ministers, who turn this way of preaching into ridicule. What, say they, can you preach nothing but about Christ and atoning blood? We are for introducing a pleasing variety, to keep up the attention of our hearers. Such men give an awful proof that they have neither part nor lot in his salvation.

If we cannot see Christ from the beginning to the end of the scriptures ; if we cannot discern his perfections in all the works of creation ; and

\* 1 Cor. iii. 11. † Isai. xxv. 4. ‡ John iv. 14, and x. 28.

administrations of providence, our eyes have not been opened. There is not a creature which he did not make; neither a blessing, which he did not give; nor a judgment which he does not inflict\*. He is the Creator and the Redeemer, the Ruler and the Judge: and where shall we turn our eyes, that his favours or his frowns, his perfections and his glories, do not present themselves to our view? Look up to the Heavens, and consider their immensity; they are all the work of his hands. The sun which now shines upon us, would never have had its beams, but to shed a faint resemblance of the bright beams of the Sun of Righteousness. As all things came from him, so all things lead to him. And shall we want variety in preaching Christ, when there is neither an individual Being, nor a single subject, that either men or angels can contemplate, in which the wisdom or power, the mercy or justice of the Son of God is not displayed?

What a poor kingdom would ours be, if the sun were never to shine, or only to arise upon us for a very few days in the year! Would snow, and frost, and darkness, and all the gloomy variety which imagination can form, compensate the privation of his genial rays? There is not so

\* Col. i. 16. John i. 16. Rom. x. 11.

great



great a difference between England and Lapland, as between the congregations where Christ is preached, and those whence he is excluded, to make way for variety. With all their novelty they cannot keep the attention of their hearers awake, who are yawning and gaping in the corners of their pews; finding more resistance to their repose from the hardness of the timber, than from the variety of the pulpit. Such contempt does God pour upon all those, by whom Christ is lightly esteemed.

Christ is the substance of the Gospel, and the glory of the upper world. There are such wonders in his person, and such fulness in his love, as will afford entertainment and delight to saints and angels to all eternity. They, who cannot find sufficient in the person and work of Jesus, to furnish materials for preaching, will not find them any where else. And the congregations who cannot derive their greatest pleasure from hearing of him, need no surer proof that they are training up for damnation.

It is needful, not only that Christ should be preached to sinners, but that they should be invited and intreated to come and receive the blessings of his salvation. But we have lived to see ministers grown wiser than the Apostles. To invite



vite sinners to accept of Christ, is in their opinion legality. They suppose that it derogates from the Grace of God, to *persuade* a guilty sinner to flee from the wrath to come \*. But every time these men preach, they contradict their own principles. If to *invite* a sinner to flee to Christ, imply a power in his will; to preach *about* Christ to him, must equally imply a power in his understanding.

Some years ago, I spent an evening with a Baptist minister, in a village in Nottinghamshire, after I had been preaching to the country people in a farm house. He took notice of the manner in which I had invited all who heard me, to come to Christ; and the arguments which I had used to persuade them to flee to him as the only refuge. He thought that such preaching was attended with the greatest success, but his conscience would not allow him to adopt it, lest the people should suppose that they had a power in themselves to obey. And yet, says he, I perceive that the ministers, who give a call or invitation to sinners, are blessed, to the conversion of multitudes; while we, who are afraid to use it, are seldom the instruments of awakening a single soul. I replied, if you acknowledge that God works most by these

\* Matt. iii. 7.

means, is not his providence the best interpreter of his will\*?

It was a wise answer of a great man, to a person who accused him of inconsistency, for believing that only a certain number were appointed unto salvation, and yet inviting sinners indiscriminately to come and partake of its blessings.—If you will point out who the elect of God are, says he, I will preach to them only; but whilst I am ignorant who they are, I must invite all, that I may be sure I have not withheld the invitation from any, whom God intends to save.

Brethren, secret things belong to God. It is our duty to obey his will. We are commanded to preach the Gospel to every creature; and though we cannot explain the consistency between calling and inviting sinners, and their utter inability to turn to God, yet, be assured, they imply no contradiction. The prophet Ezekiel was convinced there was none, when he said to the dry bones, at God's command, live †.

The success which attends this mode of preaching, demonstrates, that we have not mistaken the meaning of our commission. Whitefield, who preached in this manner, was the instrument of

\* Jsa. lv. 1. Rev. xxii. 17. † Ezek. xxxvii. 1. &c.



the conversion of thousands, and tens of thousands. He set out with these principles, Salvation is of God from first to last, and Damnation is of ourselves. These I call Gospel axioms. They are of the same use in religion, as self evident truths are in mathematics. By them we can solve all our difficulties, with as much ease as a mathematician, by certain data, can demonstrate the problems of Euclid.

When wisdom is exerted for the public good, it becomes a general benefit. We admire our orators and our statesmen, as the guardians of our rights, and the defenders of our liberties; and think that they are entitled to the gratitude of the nation for their abilities, and their zeal, tho' their views are limited to our temporal advantage and prosperity. And shall we not hold the ministers of Christ in higher estimation, who, extending their views beyond the present scene, are labouring incessantly, to the utmost of their power to promote both our temporal and eternal welfare?

The blessings of a Gospel ministry can never be fully described, till we shall be brought into that glorious world, where we shall perceive the intimate connection between the means and the end, the seed time and the harvest. Nature can furnish no comparison to illustrate the difference



between a people favored with the means of Grace, and a people destitute of such an unspeakable privilege. Fertility and barrenness, light and darkness, happiness and misery, are terms too feeble to express the disparity. What gratitude therefore is due to God, for such an inestimable benefit! and how earnestly should we pray for the gift of his Holy Spirit \*, that we may not perish amidst the blaze of heavenly light, and feel in hell the painful reflection of having passed by the throne of grace, and the atoning blood, where so many sinners, vile as ourselves, were freely pardoned †. Many of you, my dear brethren, are in the happy enjoyment of the means of grace, and the hope of glory ‡. How ignorant and stupid were you, till the Sun of Righteousness arose upon you with healing in his wings §. What an amazing train of providences did God employ in bringing you to the Word and the Word to you. And what refreshments and consolations has it since afforded you, under the burden of accumulated guilt, or under the oppression of weighty sorrows! Your grateful souls are daily crying out, what shall we render unto the Lord, for all the be-

\* Acts ii. 38.

† 1 Cor. vi. 11.

‡ Tit. ii. 13.

§ Psal. lxxiii. 22. Mat. 4. 2.

nefits which he has bestowed upon us \*? Nor do I wonder. It is the genuine language of a pardoned sinner. Love is a restless passion. He who has a strong affection, would be miserable and dejected, if he had no way of expressing his love, by doing something for the beloved object. How good therefore is God, who has indulged us with various opportunities of gratifying the finest feelings of our renewed nature!

Come forward, my dear friends. This day an opportunity presents itself of expressing your love to God, and to man. Become the supporters of this institution, and taste the refined pleasure of giving efficacy to your grateful desires. And you, to whom Providence has denied this favour, be not discouraged. Assist us with your prayers, if you cannot with your purses. I know not whether the cause of Christ be not more effectually promoted by the poor, wrestling with God in their garrets for a blessing on the Word, than by all the liberal donations of the wealthy. And let none forget, that gold, and frankincense, and myrrh, †, should be presented to Christ on our knees, or they will not be esteemed an acceptable sacrifice.

\* Psal. cxvi. 12.

† Matt. ii. 11.



Our dear deceased Patroness was truly eminent for offering up to God her most fervent prayers, and for devoting to his service all her property. Her time, her talents, her soul and body, were consecrated to the Lord. She knew that it was laudable to feed the hungry, and cloath the naked; but all inferior considerations seemed to be lost, in her superior concern for the everlasting happiness of perishing mortals. I hope, that I shall never lose the strong impression that was made on my mind, in a conversation that I had with her, about the wants of a family, who appeared to be in distress. I can do for them, said she, but very little. I am obliged to be a spectator of miseries, which I pity but cannot relieve. For when I gave up myself to the Lord, I likewise devoted to him all my fortune; with this reserve, that I would take with a sparing hand, what might be necessary for my food and raiment, and for the support of my children, should they live to be reduced. I was led to this, continued she, from a consideration, that there were many benevolent persons, who had no religion, who would feel for the temporal miseries of others, and help them; but few, even among professors, who had a proper concern for the awful condition of ignorant and perishing souls. What therefore I can save for a while out of my own necessities I will give them;



them ; but more I dare not take without being guilty of sacrilege.

The value of such a life can never be ascertained, till the heavens and the earth be no more. And then, when temporal happiness and misery shall have vanished, like the illusion of a dream, thousands, and tens of thousands, will be thankful that she lived so long, the faithful servant of her God, and the happy instrument of their conversion. With an income of only twelve hundred a year, spent in the service of God, what wonders was she enabled to perform ! She maintained the college at her sole expence ; she erected chapels in most parts of the kingdom, and she supported ministers, who were sent to preach in various parts of the world. This was living indeed to the glory of God ! Go thou, therefore, who art saying, what shall I render unto the Lord for all his benefits, and do likewise. Thou canst not evidence thy love to God or man, by adding house to house, and field to field, or by treasuring up thy riches behind the Exchange. On the contrary, if God hath given thee wealth with a liberal hand, and thou hast no heart to expend it in his service, it will convince every being but thyself, that thou hast no love to him ; and consequently, that, *what shall I render unto*

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*the Lord*, so often in thy lips, is the language of hypocrisy, and not of gratitude.

I remember calling on her Ladyship once, with a person who came from the country. When we came out, he turned his eyes towards the house, and, after a short pause, exclaimed, What a lesson! Can a person of her noble birth, nursed in the lap of grandeur, live in such a house so meanly furnished? And shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture, and myself, for spending so little for God, and so much in folly.

All could see her zeal, and her devotion, but herself. The churches of Christ honoured her as the chief of saints, but she always confessed herself to be the chief of sinners. I saw her a few days before her death, and was more affected with her profound humility, than with her flaming zeal; though she was then contriving, amidst great lassitude and excruciating pains, to send missionaries to the islands lately discovered in the South seas: She was like the ripe corn, which I saw this morning, bending their fruitful ears, lower and lower, ready to meet the reaper's sickle.

Her life was a better comment than all that was ever written by expositors, on those words  
of



of Christ, *Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations* \*. Ingratitude is the common return for earthly favors. Those who even feed the hungry and clothe the naked, will find, that they make far more sycophants and flatterers than friends. But those whose property is expended in spreading the Gospel, will make as many friends as God shall enable them to make converts.—What a multitude, who had never seen her face in the flesh, were waiting with rapture, to receive her happy spirit into mansions of everlasting glory!

Could our prayers have availed, she had been still alive, to carry on her great designs, and to cherish as a tender mother, *her beloved College*. But God, who has taken her to her heavenly home, will not suffer it to be destitute or friendless. He has already inclined the hearts of many to countenance and support it; and, doubtless, he will for ever bless it. Not because it was the darling object of an old and faithful servant, who only loved it for the Redeemer's sake, but, because it was founded for the sole purpose of promoting that work, upon which his own heart was set *from all eternity*.

\* Luke xvi. 9.

I flatter



I flatter myself, that you, to whose care our dying friend bequeathed this sacred charge, will experience the direction to be a pleasant work, and not an insupportable burden. May your hearts and mine catch that heavenly flame, which burned so bright in her hallowed bosom! May the same spirit which was in her, descend on you, on me, and on every member of her extensive connection! May God bestow on you that wisdom which is profitable to direct; and crown your endeavours with a success as ample, as the cause in which you are engaged is important! While you tread in her footsteps you will gain the favor and esteem of all good men. Be assured, that God himself will bless you much, if, in heart and life, you imitate her great example.

But I cannot conclude without congratulating you, my dear young men, that you have still the means afforded you of acquiring that knowledge, which will aid you in your future ministry. I have no doubt but your views are laudable and upright. You wish to promote the glory of God, and the happiness of immortal souls. May God for ever bless you!

To acquire dead languages is a painful study; but, if you be enabled to maintain communion  
with

with God, it will be like the tree cast into the bitter waters, which made them sweet. If you unite prayer with your studies, you will certainly succeed. And a dependance on God's assistance must never be separated from close application. After the most diligent pursuit for four years, your acquisitions will be very inferior to the acquirements of those ministers, who have been favored with a regular education, in schools and universities, from seven years of age to twenty-four. But be not discouraged. Great learning is not necessary to make a great preacher. If you acquire some knowledge, and much humility, neither your time, nor our subscriptions, will be misapplied. But, should you come out vain and conceited, both will be lost; and you will be less qualified for preaching the Gospel, than when you were first admitted into this seminary. Believe me, my dear young friends, they who have most learning, think the least of it. Smatterers only are ostentatious; and when they are, they never fail to be contemptible.

I knew a young man of this sort, who was continually finding fault with the translation of the bible, telling his hearers, that it was so and so in the original; and yet he was perfectly ignorant of the original; for he scarcely knew the Greek alphabet. But he thought, by this, to attract their admiration,



admiration, and to pass among them for a man of learning. Such pulpit coxcombs, and the mercenary tribe in and about the metropolis, who are opening chapels with the same views, but not upon the same honest principles, as tradesmen open shops, are the scum, the bane, and the disgrace of religion. While those modest, heavenly, and disinterested men, who go forth against the powers of darkness, neither with a sword, nor a spear, but with a stone and a sling, depending upon the Power and Spirit of Him, whom they serve, for all their success, are some of its ablest champions and brightest ornaments\*.

Take courage, therefore. The work which you are to engage in is great; but your master is gracious. He will support you in every difficulty; and, if you be faithful to his interest, he will crown your endeavours with success. But should you be made instrumental in the conversion of only one soul, you will be amply repaid for all your previous preparations, and subsequent labours.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all Might, Majesty, and Dominion, now and for ever. Amen.

\* Sam. xvii. 45. Ezek. iv. 6.



The Sermon being ended, the last verse of the seventy-sixth Hymn was sung:

Fly abroad, thou mighty Gospel,  
Win and conquer, never cease,  
May thy lasting wide dominions  
Multiply, and still increase:  
May thy sceptre, may thy sceptre, may thy sceptre,  
Sway th' enlight'ned world around.

The Rev. *Lemuel Kirkman*, of Spa-Fields Chapel, then went into the pulpit, and prayed with much fervency and affection, for the success of the Gospel in general, and for the College in particular.

The solemn service was then concluded with singing:

Blessings for ever on the Lamb,  
Who bore the curse for wretched man;  
Let Angels sound his sacred name,  
And ev'ry creature say, Amen.

The four ministers who engaged had all been students at the College in Wales.

The whole service took up nearly three hours and an half; and there were present seven or eight hundred persons, many of them very respectable, who expressed the highest satisfaction.

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It was a day much to be remembered. A divine unction was evidently both upon the ministers and congregation. May it be a token for good, an earnest of the future and perpetual blessing of God on the Institution, to the end of time. Amen.

7 AP 53





